

The Brooklyn Jewish Center Review

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THE JEW

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NOVEMBER

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WELCOME, EMIL LUDWIG

WE are, in all frankness, happy at the forthcoming visit to the Center, of the distinguished historian and biographer, Emil Ludwig. In the fourteen years since the organization of the weekly Forum, we had the good fortune of bringing to our platform most of the leading public figures in our own country and some of the prominent visitors from the other side. Jane Addams, William Jennings Bryan, Thomas Riley Marshall, U. S. Senators William E. Borah and Burton K. Wheeler; Josephus Daniels, Clarence Darrow, Sinclair Lewis, Will Durant and Sherwood Anderson are a few of the leading American thinkers and statesmen who have graced the Center Forum. Foreign countries supplied us with men and women of the type of Sir Norman Angell, Lion Feuchtwanger, the late Lord Thompson, Sir George Paish, Lord Harry Snell, Alfred Adler, Ambassador Sao-Ke Alfred Sze, Maxa Nordau, Sarojini Naidu, Count Ilya Tolstoy, Col. Josiah Wedgewood and a host of others.

This imposing list of dignitaries is now augmented by another worthy addition in the person of our notable guest, Emil Ludwig.

Born in 1881, the son of a German oculist Herman Ludwig Cohn, a free-thinking Jew, Emil Ludwig knew little of Judaism or the Jewish religion. "What we lacked in religion at home," he says in his autobiography, "was made good on the practical side by training in morals and on the mystical side by training in music. In an education based as ours was on Natural Science, the Jewish religion played as little part as the Christian."

The anti-Semitic wave following the foundation of the German Empire resulted in the change of the family name to that of Ludwig. The father refused to have his children baptized although he knew that "whether things go too well or too ill with the Germans, it is always the Jews who are blamed." The changing of the name from Cohn to Ludwig, he felt, would somewhat miti-

gate their suffering as Jews and advance their interests.

Nevertheless Emil Ludwig was baptized during his student days but gave notice of his secession from the Christian Church a few days after the assassination of Walter Rathenau. "I was determined to leave the Christian Communion," says Ludwig, "now that German anti-Semitism had found vent in the murder of one of their best men. I felt more one with my race, since it was again to be persecuted in my fatherland."

He left Germany, a voluntary exile in Switzerland, where he has been residing ever since.

When he recently arrived in New York he stated in an interview that "the coming of the Nazis was a rather welcome thing. So many of our German Jews were hovering between two coasts; so many of them were riding the treacherous current between the Scylla of assimilation and the Charybdis of a nodding acquaintance with Jewish things. Thousands who seemed to be completely lost to Judaism were brought back to the fold by Hitler, and for that I am personally very grateful to him."

Emil Ludwig has of late come into closer and closer contact with Jewish life. He was one of the leading figures at the conference held in London for the purpose of promoting the boycott of German-made goods. He attended the recent World Zionist Congress and declared himself in favor of the establishment of a homeland in Palestine.

We greet him not only as the great literary figure that he is but also as a fellow Jew and Zionist. —J. G.

AN APPRECIATION

THE Rabbis of old tell us that of all the Jews who journeyed in the wilderness, God loved one family of one tribe more than all the others—the family of *Kebat*, of the tribe of Leir. And the reason for this great love was the fact that all other Jews who had burdens to carry put them into carts or on the backs of camels or

donkeys. Not so the family of *Kebat*. They carried the *Aron Kodesh*—the Sacred Ark of the Law—and they bore it on their shoulders. No wonder God paid them that tribute of love.

In our Center, as in all Jewish institutions, there are various types of members. Some merely pay dues but give no personal interest. Others do both. All members of whatever type serve the institution, and all are beloved. But there are happily amongst our members those who may be classified as the Family of *Kebat* of our institution. They carry the precious load of the Center upon their shoulders. They do not seek the easy way of helping, but always show a willingness to carry the Sacred Ark—heavy though it may be.

Of this type are those members who have nobly, beautifully, responded to a Kol Nidre Appeal. What a happy feeling must be theirs to know that they are the *Kebats* of this community!

CENTER GREET'S WELCOME VISITORS

IT was a happy thought that prompted the Minister and a number of the members of a neighboring Church to pay a visit to our Center on a recent Sunday and to learn from personal observation not only the beauty of our building, but also of the work that we are endeavoring to do. From the interest they evinced in all that was told to them, we believed that they went away with a finer and clearer understanding of Jewish life and activity in this community.

Such neighborly visits are the most effective means of promoting real good-will amongst the peoples of various faiths. Much of the prejudice and ill-will that abounds is due to misunderstanding and misinformation. Only when we truly know each other, each other's ideals and ways of life, do we come to that finer relationship that should exist between all the peoples of this land. The Center was happy to receive these friends. We hope they will come again, and that others, too, will follow their fine example. —I. H. L.

OLYMPIAD OR NAZIAD ?

By DR. ISRAEL H. LEVINTHAL

THERE is a striking legend told to us by the Rabbis with reference to the familiar tale about Noah and the flood. After all the animals had entered the ark and Noah was ready to lock the doors, a strange applicant appeared and asked permission to enter. "What is your name?" asked Noah. And he answered: "I am *Sheker*—Falsehood!" "I am sorry," said Noah, "but you cannot enter. We have an express command that all who enter here shall come by pairs, and you come alone."

Falsehood then went to seek a partner. And the story goes on to tell how he finally found one—Misfortune, who joined him on the condition that she might appropriate what Falsehood earned.

It seems to me that if *Sheker* were challenged today to choose a life partner, he would choose Diplomacy! And the reason why Falsehood seems to be so rampant as well as so successful in our day is just because it succeeded in mating itself with that type of clever shrewdness that is commonly termed Diplomacy.

Ordinary Falsehood can be easily detected even by the most ignorant of the masses. But when Falsehood is accompanied by its faithful mate Diplomacy, then it easily succeeds in blinding and fooling even the most enlightened.

The Jew instinctively felt the danger of Falsehood when accompanied by this zealous mate. Not *Sheker* was man's real danger, but *Mirmah*, Deceit—which is falsehood accompanied by diplomacy. That is why he prayed thrice daily: "My God, guard my tongue from evil and my lips from uttering *Mirmah*—Deceit!"

* * *

In no discussion of recent times has this type of Falsehood been so evident as in the arguments offered in favor of American participation in the Olympic games in Germany. It seems to me that there is something symbolic in the fact that the main defender of the German Olympiad is not only a general but a diplomat, well trained in modern diplomacy, which he uses so cleverly in behalf of the cause that he has made his own.

And this diplomatic trickery is evident in the attempt that is being made to present the question of the Olympic Games as a Jewish issue, as one in

which the Jew alone is interested, and as one which affects only the Jew, instead of presenting it—as it of right is and should be—an American issue, that interests all fair-minded and liberal Americans of every creed and color and race; as an issue that touches the very principle of American democracy, and an issue that affects the very nature of sport itself.

I heard over the radio the address which General Sherrill recently delivered before the Advertising Club. I heard again and again the words: Jewish opposition, Jewish leaders, Jewish threats, Jewish praise, Jews, Jews, Jews! But not a word did I hear from his lips about the great protest that has come from the leaders of the Church, Catholic and Protestant; not a word

FROM A NOTED BROOKLYN CATHOLIC PRIEST

EVERYONE who hates tyranny is in duty bound to show his hatred by refusing to fraternize with or in any friendly way compete with a nation which tolerates and supports a government of tyranny. This applies to Germany, Mexico and Russia. Any group of athletes who participate in the Olympic Games while the German government persecutes religion and deprives its people of their inalienable rights to freedom, justice and conscience, cannot escape conviction of approval and toleration of its crimes.

—JOHN L. BELFORD
(In a statement to the Review)

about the opposition that comes from liberals of the type of Judge Mahoney and George Gordon Battle; not a word did I hear him say how this issue affects the fundamental principles upon which the ideals of real Americanism have been established.

It is not mere naivette or simple-mindedness that prompts these proponents of the German Olympiad to stress the Jewish phase of the issue. There is a definite, clever purpose in that deliberate ignoring of one phase and emphasis of the other. It is the diplomatic way with which successfully to present the claims of Falsehood! They seek to take advantage of the innate hatred of the Jew on the part of

the lowest elements in our American national life, and by thus making it a Jewish issue, succeed in blinding the eyes of many to the real issues involved.

In the propaganda pamphlet which has been sent out by Mr. Brundage there are the familiar echoes of Nazi German refrains,—that the opposition to American participation is the work of the Communists, financed by those who oppose Hitler, and other such "American" arguments. How effectively has Falsehood thus mated himself with tricky, devilish Diplomacy!

* * *

In that radio address already referred to, General Sherrill told of the meeting of the Olympic Committee in Vienna in 1933, when he demanded of Germany a pledge before voting to hold the Olympics in that land, a pledge that she would respect the rules of the Olympics and give an honest, fair chance to every entrant, no matter what his race or creed was. He then referred to letters of congratulations that he received from the American Jewish Committee and the American Jewish Congress. "And now," he cried out in an innocent plaintive fashion, "they have turned against me!" General Sherrill! You deserved that praise and congratulation in 1933. At that moment a spark of Americanism, imbedded in your heart, burst into a mighty flame that revealed the greatness of Americanism to all the world. But, General Sherrill, your visit with Hitler seemed to kill that spark.

The General himself said in the radio address that the reason he went to Germany last year and this year was because he had heard of the constant disregard by the Nazis of those very pledges which they had given. And he prides himself that after two years of hard and constant effort he has succeeded, not in making them live up to the given pledge, but in influencing them to send an invitation to Helene Meyer and to another non-Aryan athlete to participate in the games.

Has there ever been a more brazen attempt to clothe Falsehood with downright trickery?

And because the Jews did not hail him for this great accomplishment he told us that he would not play with

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THE NEW POSITION OF THE JEW

By RABBI ABBA HILLEL SILVER

(The following is a transcript of an address delivered by Rabbi Silver at the Brooklyn Jewish Center on Oct. 21, 1935)

It is clear that the western civilization is undergoing today a radical transformation, and with that transformation radical changes are taking place also in the status of the Jew in the western world.

There have been three great movements which were responsible for the making of what we call western European civilization; three world movements which fashioned and determined the conflicts of ideas, standards, affiliations and attitudes which were identified with the term "modern Europe"—western European civilization. These three world movements were the Renaissance, the Reformation and the French Revolution. The contributions of each of these world movements are being challenged today, and in many parts of the world rejected.

The Renaissance was responsible for rediscovering the authority of the individual, as against the authority of traditional convention. The Renaissance enabled man, in the course of time, to discover within himself sources of intellectual sanction quite apart from those ideas which were imposed upon him by tradition. The center of gravity swung back to the individual man to become the criterion, the source of intellectual authority. The Renaissance was responsible for inaugurating that great movement which we call Humanism, which has greatly shifted the center of interest and made human reason and the intellect of man the basis of civilization. The source of authority ultimately created an intellectual judgment in the world.

The French Revolution rediscovered for man his political thought. The State, instead of being an end in itself, became under the purging fires of the revolutionary ideas loosed by the upheaval, the servant of the individual. The State existed in order to enable the individual to fulfill his political destiny in the world instead of being the tool of the State. The State was the servant of man. Man was enthroned.

The Protestant Reformation, which antedated, of course, the French Revolution,

interfered with the religious authority of the individual. Instead of finding religious authority in a sacred book or in a sacred theologic tradition, or in a sacrosanct church, religion had to seek its sanction and its authority in the soul of the individual. In each instance, therefore, from the Renaissance, the Protestant Reformation and from the French Revolution, the individual emerged triumphant against organized authority and tradition. The scope of the individual was greatly enlarged in our western civilization and became characterized by nothing so much as this fact, that the individual had a vast amount of freedom, intellectual, spiritual and political, which in other days he did not possess.

All these three movements have been challenged in our day; and in some countries their achievements have been destroyed. Other standards, harking back to the pre-Renaissance and pre-Revolution days, have been reinstated.

"We should not underestimate ourselves. We are a very important people in the world economy today, and we should not become panicky. Some of the Aryans have discovered this fear in us and are exploiting it. We cannot be downed, we will not be intimidated. We are going to fight in every part of the world for our just human rights."

Thus, for example, in the case of dictatorships, the authority of the individual to think for himself, and to express his own opinion, the right of what we call the freedom of speech, freedom of thought, freedom of the press, has been denied. Whether it is a dictatorship of the Right or a dictatorship of the Left the individual must take a definite pattern given to him by the party in power or the dictator in power.

All education has been made a tool of the State. Every writer, every journalist becomes a State functionary. Most of the education in these countries and most of the writing are merely party propaganda.

Any slight diversion on the part of the individual from the pattern set by the State is punishable by concentration camps and by death. Minds have again been shackled by the State and the gains of the Revolution are being lost; similarly all the political gains of the French Revolution which have been the gains of the nineteenth and early twentieth centuries are being lost.

Political independence is no longer being tolerated. The citizen is again the tool of the State, to be used by the State to serve its political purpose. Constitutional guarantees no longer exist. Charters of liberty have been scrapped. What we, in our Declaration of Independence, call the inalienable rights of man—which means the rights which belong to a human being quite apart from the fact that he is a citizen of the State; rights which cannot be taken away from him by any group or any State; inalienable rights to life, liberty and the pursuit of happiness—these no longer exist in countries such as Germany, Italy or Russia. The State has again taken complete control over the political beliefs of the individual, and in place of religious freedom and religious tolerance which were given to western Europe by the Protestant Reformation ultimately, we have today in some countries definite suppression of religious freedom. In other countries we have attempts on the part of the government to foist a new type of

religion upon the individual. Religious freedom no longer exists. You have a new form of religious intolerance.

Thus, as I have indicated, western Europe is now passing through a radical transformation of its entire civilization, and with it the status of the Jew will suffer serious changes. No one, of course, can foretell what this new civilization will really be like. It is still in the forging process, still on the mould, so to speak. But some of the larger contours and outlines can be seen.

There is going to be a tremendous increase in State concentration, in State corporateness and in State absolutism. The nineteenth century saw a development of individualism in western Europe and the rise of a large middle class, the bourgeoisie class, which did not want the State to meddle too much in the life of the people. The Industrial Revolution which developed so rapidly in the nineteenth century, called into existence a great new class of industrialists, traders, merchants,

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entrepreneurs who wanted to exploit foreign markets in distant colonial possessions. The individual wanted a free hand. The individual wanted to be free from any government control, and so the purely middle class demanded and achieved the minimum of State control. The State kept out of economics.

IN the twentieth century, especially since the world war, the trend is in the other direction. Due to the breakdown of this competitive individualism in economics the State has been called on not merely to care for the victims, but to try to salvage the system. It took control timidly at first, but more definitely and permanently later, so that we are now seeing in all parts of the world unprecedented increase in the powers of the State.

Many departments of our lives, which were heretofore free from political interference on the part of the State, are now chiefly within the supervision and control of the State.

Bolshevism, Fascism, Naziism, quite regardless of what their ultimate objects are, are vitally and firstly dictatorships. They may be on the Right, or, as the Bolsheviks, on the Left, but all these three forms of dictatorships have one end in common: they are all interested, whether for the time being, or for the permanent regime, a maximum State control over all departments.

I remember three years ago when I was in Rome, I had the opportunity of an interview with Mussolini. I had just come from Germany where Hitler had just been made chancellor by Von Hindenburg—if you will recall it came like a thunderbolt—and I had seen another great democracy go under and the beginning of a new State. Among the things which I asked the Duce—in view of this growing State control in many parts of the world—was where does the authority of the State end, and where do the rights of the individual begin? Has the individual any area which is exempt from the interference of the State? Mussolini simply and straightforwardly said: "Beyond the State—Nothing."

Here, as in Russia, they were endeavoring to cultivate a collective significance of human life and were doing it quite deliberately at the expense of the individual.

Now this new State is in a sense much more thorough-going and is much more dangerous than the church

absolutism in the middle ages. The church absolutism was challenged by the secular institutions, by the government, by kings and by feudal laws who viewed the right of the church to this supremacy with disfavor. But today the control of the State is so thorough that there is no recourse for the individual. The church itself is co-ordinated.

The churches in Germany have been struggling desperately to retain something of their independence, but they will eventually be obliged to yield if this regime continues much longer in power.

NOW what does this mean to the Jew? Why do I say that this is likely to affect the status of the Jew? Because State control means the control of the majority within the State, and by that I mean the political majority in the sense that we know it in a democratic country. The State is bound to reflect the points of view, the prejudices, of the majority, and the minority will be at a disadvantage. Such control means majority control, and all minority groups, especially the Jewish minority group, will certainly be at a great disadvantage.

In the nineteenth century, situated as we were, as individual pitted against another individual, the Jew, with no State interference, could hold his own against his neighbor. And he did hold his own. The Jew is a good business man, a good trader, a good merchant and a good entrepreneur. The result was that in the early part of the twentieth century the Jew gained in most parts of the western world a solid economic position. But now, when the State begins to interfere in economic processes, now that the State begins to say who shall engage in what business, and to what extent, the Jew, or the minority group, will always find itself out in the cold.

In Poland, since the war, the Jews have almost completely been forced out of business, and quite logically, because the State has to serve the interest of the great majority, and the great majority are Poles, not Jews. Therefore when there are positions to be given the State will give them to the members of the majority group.

So now it is not the individual Jew against the individual Christian in a free competitive world, but the individual Jew against highly organized bureaucratic States that makes his economic position extremely difficult.

In the last hundred years, the Jew, had counted politically in western European countries because his political rights were not dependent upon the party in power, and, regardless of changes that took place in a government at any given time, his political and spiritual rights were not in danger. He was living under constitutional guarantees. He was recognized as a citizen, and that gave him a sense of security. But under a dictatorship there are no constitutional guarantees, and the Jew is again thrown back upon a condition of defenselessness and helplessness.

If the dictator in power, or the party in power, is friendly toward the Jew, he is unmolested. Such is the case in Italy. Mussolini is not an anti-Semite, and the fifty thousand Jews in Italy are not troubled. If the dictator happens to be poisoned with "Jew-baiting" then the position of the Jew will suffer. All constitutional guarantees have been burned, scrapped, thrown to the winds, and he is dependent, as he was in the past, before the French Revolution, upon the whims and will of an individual, a clique or a party.

THERE is one other factor which is attacking the status of the Jew in the world. Every thoughtful man understands that in the next few generations the bitterest conflict in the world will be a conflict of militant capitalism on the one hand, and militant socialism on the other. Between those forces who want to conserve the center of gravity and those forces who want to change it there will be a bitter struggle, and it will be a struggle to the knife. Now the Jew will by no means be lost between the two. He will be shot at from both sides. Especially will reaction to the extreme right use anti-Semitism as a weapon in its campaign against socialism and communism. This does not mean that the reactionary forces are particularly interested in the Jewish problem. They do not like the Jew, of course, but they are concerned with the larger issue of destroying in the world those ideals of the French Revolution of Liberty, Equality and Fraternity, and of reorganizing a system of society which antedated the French Revolution, in which the minority controlled the destinies of the majority; and if they can use anti-Semitism as a means of casting suspicion upon these ideals of the French Revolution, they can tie up the demand

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A MARXIST ANSWER TO THE ADLER-COHEN-VLADEK STATEMENT ON JEWS IN COMMUNISM

HOW fanaticism will blind and distort human intelligence is again proven by an article recently written for the *New Masses* by Stephen Wise's son, James Waterman Wise, the former editor of the Jewish monthly, *Opinion*, and now an ardent Communist.

The article was entitled: "Are Jews Communists?" and was intended to be an answer to the statement regarding Jews in Communism given to the press a few weeks ago by Dr. Cyrus Adler, representing the American Jewish Committee, Alfred M. Cohen, representing the B'nai B'rith, and B. C. Vladek, representing the Jewish Labor Committee. This statement, with some additional data, was published in last month's *Review*.

"Purporting to answer Hitler's most recent anti-Semitic decrees and appealing to 'the American sense of justice and fair play,'" Wise wrote, "these gentlemen hysterically deny that Communism is Jewish and frenziedly repudiate Jews who are Communists. Their statement, concocted out of fear for themselves, libels against Soviet Russia and lies about the Jewish people, is nothing less than an offer of their services to the fascists of America in return for personal immunity and private safety."

It is difficult to understand how an unmalicious mind could see in the statement issued by Adler, Cohen and Vladek an offer to American fascists. The statement was prepared not because these men were concerned with Communism but because they were concerned with the condition of the Jews in Germany. No one should know better than a Communist that an official basis of Hitler's attack on the Jews was their alleged identification with Marxism. In effect Hitler says that the Communist movement is a Jewish movement, and Communism seeks to degrade, weaken and eventually destroy Germany. Therefore Jews are the enemies of Germany. This line of attack at times even takes precedence over the Aryan theoretics.

If such a charge has been used to persecute Jews it is obvious that, if untrue, it should be repudiated. Whether Communism is good or bad, whether it is to the credit of the Jews that they have many or few leaders in

By JOSEPH KAYE

Communism has nothing to do with the situation. What we have to face is the fact that the Nazis have hounded the Jews ostensibly because they wished to Bolshevize Germany. Is that true? Messrs. Adler, Cohen and Vladek say it is not true. Does that make them fascists, cowards, betrayers of their people and libellers of Soviet Russia?

In the mind of James Waterman Wise it does.

His article continues:

"Behind such high-flown phrases as 'complete and unequivocal loyalty to the country of one's citizenship is a basic principle of Jewish life,' lies a poorly veiled invitation to potential Nazis of America to coordinate and pogromize Jews who will not accept the American Liberty League and the Chamber of Commerce as the architects of America's future."

What a mad deduction! A Jew loyal to his American citizenship must be a murderous reactionary who will not hesitate to slaughter his own people! That is the sense of what Wise writes.

"Like the handful of Jewish bankers in Germany who, despite exile, anguish and annihilation of the masses of German Jewry, have 'noticed nothing untoward since the advent of Hitler,' these gentlemen are seeking to barter their people's security and honor for a mess of fascist pottage."

Wise is probably referring here to a statement attributed to German Jews during the height of the Nazi outrages. No one else gave any credence to this and similar statements. Everyone knew they were either forced upon the Jews by their persecutors, or made in a desperate attempt to prevent further attacks. To make capital out of such words is vicious.

Wise goes on to say:

"Let us analyze their statement. Discounting the introductory reproof of Hitlerism and the concluding panegyric of themselves, it falls into two parts. The first attempts to show that the Jews of Germany and of other countries were not and are not Communists; the second, that Communism and the Soviet Union are themselves foes of

Jews and Judaism. As to the facts and figures—investigation will disprove the proud boast that Jews have played no part in Communist parties of various countries. This article must go to press too immediately to make possible the correction of each statistical misstatement, but refutation of a single paragraph will indicate the falsity of its entire structure.

"Of Soviet Russia, it says: 'Among the thirty-six commissars who constitute the Soviet government, only two are Jews. Neither the president of the Council of Commissars, Rykov; the president of the U. S. S. R., Kalinin; the general secretary of the Communist Party, Stalin; the president of the Third International, Dimitrov; nor the founder of the Communist Party, Lenin, are Jews.' Not a word of the many and major figures who since 1917 have helped direct the policies and shape the course of the Soviet Union! Is it possible that the heads of the American Jewish Committee, the B'nai B'rith and Jewish Labor Committee have never heard of Litvinov, of Yaroslavsky, of Kaganovitch, of Radek, of Bela Kun? Or do they hope to confound the fascist lie that all Communists are Jews by the equally preposterous lie that no Communists are Jews?"

THE *Review*, in publishing the Adler-Cohen-Vladek statement, added a list of prominent Jewish Communists, which not only included the names Wise gives, but a number of others. (It is amusing to note that Wise makes no mention of the most famous of all Communists who were Jews, Leon Trotsky. That outlawed gentleman's name cannot be mentioned by any good Communist even to prove an argument.) The point is, however, that the Jews in the Communist Party, with the exception of Trotsky, were never the big leaders. Russia would have had no Communism today if there had not been Lenin and Stalin. All the acknowledged leaders of Socialism and Communism in this country were and are non-Jews. No Jew in American Socialism reached the importance of Debs, and no Socialist today has the standing of Norman Thomas. Nor has any Jew in American Communism equalled the fame of John Reed in the

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earlier days, or the leadership of Foster and Browder at the present time. Only the lesser leaders in Communism were and are Jews, and this holds good for world Communism.

We will quote another section from the article:

"But this juggling of names and figures is insignificant compared to the deliberate falsification concerning the status of Russian Jewry and the attitude of the Soviet government toward its Jewish population. Consider the following incredible assertion: 'After the revolution the Soviet government declared fully half of the total Jewish population in Russia as declassified.' What baser perversion of truth could Hitler himself have fashioned? What fouler libel could be devised by Goebbels' Angriff or Streicher's Stuermer?"

"The facts are too well-known—even to the gentlemen who have issued this statement—to be rehearsed. They include the black slavery in which Russian Jewry sorrowed and suffered under the Czars. They include the swift and unconditional Jewish emancipation which was among the first acts of the Bolshevik Party when it came into power. They include a systematic and unremitting campaign against anti-Semitism throughout the length and breadth of the Soviet Union, which has today made Russia freer of the virus of Jew-hatred than any nation in the world. They include the colossal achievement of the Soviet government in rehabilitating economically, politically and socially the declassified Jews to whom these gentlemen refer. Let Messrs. Adler and Cohen and Vladek consult the files of their own organizations. Let them refer to the work of the Ort and the Agrojoint and the Joint Distribution Committee. Let them make public the facts as to hundreds of thousands of Jews living in agricultural colonies in the Crimea and the Ukraine, and the even larger numbers who are sharing in the industrial development of Soviet Russia. Then let them dare speak of 'declassified Jews' and 'hindrances to the development of the Revolution'."

It is plain that what the statement meant was that there was such a large class of merchant Jews in Russia at the time of the revolution who stood to lose enormously by the socialization of the country that they would naturally oppose such a movement. And when Communism came into power this

great proportion of the Russian Jewish population was, in accordance with Communist practice, declassified. Yet Wise furiously ignores this simple fact and converts it into a "foul libel," as foul a libel as only Goebel's or Streicher's notorious newspapers could have devised! Amazing delusion! The authors of the statement used this argument only, to disprove the Nazi contention that Communism is a Jewish movement.

Wise continues:

"Even more dangerous than these half-truths and untruths are the implications and the insinuations of such a document. First among them is the apologetic mood and the propitiatory attitude into which it inevitably throws the Jew. To frame excuses for the political affiliations of one's co-racialists is to invite a status of political inferiority for oneself. Jews who deny that some or many Jews are Communists, are jockeying themselves into the position of citizens on toleration, justifying their citizenship by yielding their fundamental civic right to hold any political viewpoint that seems just and wise to them as individuals.

"And repudiations which begin with Communism will surely widen their range as economic and political pressure on minorities gains in intensity. Will not the gentlemen who today disclaim Jewish Communists, tomorrow disclaim Jewish Socialists? And on the morrow Jewish New Dealers and Utopians and Technocrats and even Republicans? Until ultimately these super-patriots will deem worthy Americans only such Jews as have wormed their way into fascist organizations and vigilante groups."

There was no attempt in the statement to deny that Communism has Jewish followers, no attempt to discredit Communism. And certainly it is the thought almost of an unbalanced mind to suggest that "ultimately these (Jewish) super-patriots will deem worthy Americans only such Jews as have wormed their way into fascist or vigilante groups."

Here is the next criticism:

"Equally repugnant is the inescapable deduction that what is done to Communists in Germany and elsewhere is a matter of indifference to American Jews. 'Go as far as you like,' it says in effect to German Nazis and their would-be imitators here, 'in wreaking vengeance and destruction upon Communists whether Jewish or Gentile. But please remember that we wealthy

and powerful Jews are as ardent enemies of Communism as yourselves. And let us make common cause against this common foe.'

"This, at a time when Jews and Communists are being tortured indiscriminately in concentration camps, when Communists in and out of Germany are heroically and desparately fighting the Jewish battle against Hitlerism, when the bond of common struggle and suffering should in decency make it unthinkable to weaken a single arm or blunt a single weapon, far less stab one's allies in the back!"

THE statement concerned itself with a Nazi charge against the Jews and there was no reason to discuss the Nazi outrages against the Communists. Only an hysterical zealot could read into it the implication Wise found.

As to the alleged indifference of the Jews to Nazi persecutions of the Communists, we have yet to hear of any Communist agitation on behalf of German Jews despite the fact that the Jews, are, indisputably, the greatest sufferers under the Nazi rule. Communists in Germany can conceal—and have concealed—their political beliefs and escaped persecution, but Jews cannot conceal their birth. Communists "in and out of Germany" may be fighting the Nazis but they are not fighting for the Jews; they are fighting for Communism. They believe that under Communism there will be no anti-Semitism, so that the fight against Hitler is indirectly a fight for the Jews. But the German Jews need help now; they are in concentration camps as well as Communists, but the Communist cry has only been "Free Thaelman!" "Free our Comrades!" not "Free the Jews!"

Finally this:

"That the authors of this piece of perfidy do not represent the masses of American Jews, will be made abundantly clear. They do not speak even for their own constituents. Had the majority of members in the B'nai B'rith and the Jewish Labor Committee been consulted, no such statement could have been issued. Even in the American Jewish Committee there are individuals capable of detecting the un wisdom and the ignominy of this self-betrayal. But verbal and formal repudiations of this joint statement are not enough. To counteract its poison and to preclude its repetition, Jews must take active and positive measures."

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LIVING IN PALESTINE

AN OBSERVER'S LETTER ON EVERYDAY CONDITIONS IN THE JEWISH HOMELAND

By MORDECAI HALEVI

IN a previous letter I described the joy which the experience of living in Palestine gives one; the experience which invests our language, our holidays, our culture, everything that pertains to Judaism, or better still, to Jewishness, with a new meaning.

Does it follow then that every newcomer is satisfied to remain and live in Palestine? May one who is Jewishly inclined, and even nationalistically attuned, break with his past, and his present conditions in the land of his birth or residence, and leave for Palestine with the hope of finding happiness, or at least satisfaction, there?

The answer must be no.

The specific reasons for the dissatisfaction of many of the Palestine immigrants may be roughly divided into these classifications: economic, social and cultural. These in turn may be sub-divided into capital-labor relationships, individual versus national aspirations, differences in standards of living, home-sickness and family attachments, language, social activity problems, and so on.

Of the capital-labor differences the following case should serve as an illustration:

An American owned a *pardes* (orange grove) in Petach Tikvah. At first he did not need it as a source of income, for he made his living in the United States and wished only to possess land in Eretz Israel to prove his Zionism practically. Later, however, he settled on the plantation and found it very profitable. What is more, it became his sole means of livelihood. He discovered too that Arab labor is cheaper than Jewish, and hastened to act accordingly.

To be sure this man was not alone in his procedure. There are many like him, and they have provided many a rationalization for their troubled consciences, such as the need of living in peace with the Arabs, the necessity of curbing the arrogance of Jewish labor, or to uphold the right of the free man to manage his own property as he saw fit.

Public opinion, however, was against this planter. He was indifferent. Then the Jewish workers picketed him, and as a result of this and other activities there were police, arrests, fines and imprisonment.

The planter won, legally, but he lost out socially. He is now out of harmony with Palestine. The country is at fault, he cannot adjust himself and talks of selling out and returning home.

Zionistically and generally speaking, Jewish labor in Palestine is a primary element that Jewish settlers must bear in mind, for if we are seriously interested in building a homeland for our people we must at least approach the occupational proportions of other nations. To raise in Palestine millions of Arab laborers as against thousands of Jewish landowners and merchants, or even tens of thousands of white collar workers is but to repeat the practice of *galuth* life, that life from which we are so eager to extricate ourselves. One who leaves Poland for America or Australia is undergoing merely an exchange of living conditions without any Jewish-national obligations. Not so with those who choose Palestine as their homeland. Here they are requested to yield themselves to the social and national demands, otherwise their individual interests and gains may spell ruin for their people. The Jewish settler who disregards the special obligations in Palestine throws overboard all hopes of a Jewish majority in the land of this Jewish renaissance.

ORGANIZED labor provides a problem that often brings on clashes between individual interest and the community interest. Any Jew, particularly an American, knows well the nature of trade unionism, and perhaps recognizes the value of it. Some of these employers, however, when they turn their eyes towards the Holy Land expect a free hand in all their dealings with labor. But they discover, unexpectedly, a united front of workers, well organized and aggressive, who will not permit unscrupulous exploitation. They demand standardized hours of labor, fair wages, accident insurance, etc. Strikes and picketing follow disagreements, and in their wake come arrests and jail sentences.

Those who come here to establish businesses must understand before-

hand that this is not a country of wild, uncultured natives or powerless masses left to the will of the exploiter, but that they will meet a group of workers who are eager to help build up the country for their fellow-Jews, and are even ready to endure sacrifices, but not for the sake of enriching some individuals beyond measure.

ANOTHER cause of irritation, and one that is only indirectly connected with the capital-labor problem, is the reckless real estate speculation which has become a veritable curse upon the body of young Palestine. It is not at all similar to the Miami, or Rockaway booms, which gave everyone freedom to buy and raise prices and break one's own and someone else's neck.

Palestine is a rather small place and its chief owners are still the Arabs, who are not willing to part with their land. Already antagonistic propaganda of the Mufti (Arab High Priest) and his followers, together with the restricting laws brought about by their influence, make the passing of land into Jewish hands a matter of great difficulty.

Study the following statistics:

Jewish population in Palestine in 1931	175,000
Jewish population in Palestine in 1935	316,000
Increase	81%
Land owned by Jews in Palestine in 1931	1,180,000 dunam
Land owned by Jews in Palestine in 1935	1,300,000 dunam
Increase	11%

When now Jewish speculators and agents of all sorts cause the Arab to raise his price above the conceivable worth of the land they not only enrich the Arab by impoverishing the German or Polish newcomer, but they raise rents and raise the value of produced articles to a point where the Palestinian cannot compete with foreign manufacturers. Thus the cost of living is increased abnormally for the masses.

Last year a certain band of unscrupulous speculators dared to interfere with the operation of the National Fund by offering a higher figure to land-owners!

Is it any wonder that there is such hatred towards these speculators? If any of our American Jews persist in
(Continued on next page)

wilfully engaging in these unethical dealings they have but themselves to blame if they are detested and unaccepted by Palestine-Jewish society.

A factor of an economic nature which is provocative of friction, and with which Americans, knowingly or unknowingly, willingly or unwillingly, have been involved, has to do with the importation of articles which, to some extent, are manufactured in Palestine. A good balance between import and export is the key to the well-being of any country, agricultural as well as industrial. The equalization of the balance sheet is the major concern of a government, and is reached either by tariffs or by mutual commercial preference agreements. You will remember the Ottawa Conference of a few years ago at which an agreement was reached by the various members of the British Commonwealth in regard to a fair exchange of products and manufactured goods between themselves and England. The Danube countries have, in a similar manner, sought to help themselves by mutual pacts.

Palestine, however, is unable to command conditions and conclude commercial agreements. Why? Its status as a mandate country turns it automatically into a dumping ground for the products of all countries without its being able to impose its will in the least upon other countries. One instance, out of a great many, will serve to illustrate the situation.

Last year Turkey sold to Palestine goods valued at about 200,000 pounds. In exchange she bought from Palestine products and merchandise amounting to 170 (one hundred and seventy) pounds. Exports to other countries, with the sole exception of England, are in about the same proportion.

And yet Palestine is developing an industry of its own, and without governmental protection it could not endure for long. Already some factories have been closed and others are to follow.

The Jewish population of Palestine has therefore sought to protect itself by means of a movement the slogan of which is *Knu Tozereth Haaretz*—"Buy Palestine Products."

Dare an American who contemplates making Palestine his home overlook all this? Certainly not. Only recently I met one of our friends who did overlook these conditions, or had not heeded them, and he is surely not to be envied.

I SHALL now turn to some other causes of dissatisfaction in Palestine. Here is an illustrative example: An elderly couple were living for years in Odessa, supported by their well-to-do daughter in Tel-Aviv. Later it was decided to bring them to Palestine, and after a great deal of trouble and much expense they emigrated. Once settled in Tel Aviv they were provided with a little business and are now independent, and even able to send some little help to their children remaining in Russia.

Is this couple content and happy?

They have every reason to be, but they are not, for they long for the children they left at home. They would prefer to suffer hunger and privation in Russia rather than enjoy life here, and they actually regard their coming to the new land as a misfortune. In my recent trip to the U.S.S.R. I had the opportunity of meeting these children and ascertained beyond doubt that the road to the old folks' return to Russia is definitely closed. Thus they will continue to suffer until they become used to their plight.

Americans in similar situations however would lose little time in turning their backs upon the country they dreamed of for years.

Here is another case. A widow sold her home and small factory in a Polish town and settled in Palestine with her three sons. Her mother is here, as well as her two brothers and a sister, so that she has practically no relations elsewhere. One of her sons is practicing dentistry successfully in Haifa, another is a member of an automobile company in the same city, and also doing well, while the younger son is a student at high school. The woman herself has money of her own and does not depend upon her children. She knows Hebrew and thus is in possession of an important instrument of acclimatization.

And yet she is very miserable.

I asked her why.

She answered meekly, but frankly, that money, children and family were not everything. In Poland she was socially settled. She had her friends, she occupied a certain position, and she was happy. Here she is bored and lonely. She is not young enough to make new friendships and form new habits of living.

How many American women recognize themselves in this picture!

An important element that makes

adjustment difficult is the cosmopolitan nature of the population here. We are apt to exult over the *Kibutz Galuyoth* idea, of the unifying nature of the Holy Land. Truly the Jews are brothers the world over but we forget too easily the facts which create differentiation. The Jew has so acclimatized himself in the land of his birth or residence, has so thoroughly made his own the manners of living and language of that land, that when he comes here he is apt to be confused by the many Jews of different nationalities that he finds. In the Histadruth branch in Haifa, for instance, which numbers 12,000 registered laborers, the officers must jointly be conversant with no less than twenty-three languages. A friend of mine associated with this office attributes the success she has had in her work to the possession of Hebrew, Yiddish, English, Arabic, Russian, Polish, German and French. Yet she is very often handicapped by not being able to speak some other languages in use here, like Spanish, Greek and Turkish.

YOU are aware of the strained relationship that existed—and to a certain extent still does exist—between the German and East European Jews in our own United States. A similar situation in pre-Hitler Germany assumed proportions of wild and bitter antagonisms bordering on anti-Semitism. The tide of the present German immigration has carried over some of this feeling to Palestine. The German Jew considers himself very cultured, is unwilling to become assimilated into the general Jewish community, and his language is heard in arrogant accents.

Not very far removed from the German Jews are some of our American and English brethren, who, aided by the fact that English is the third official language of the country, live in a secluded cultural environment. Furthermore the American Jew finds great difficulty in dealing with the pronounced East European type, such as the Polish and Galician.

How long is it since these separatist tendencies drove the Jewish immigrants in the United States into the various *landsmanschaften* for mutual understanding, help and generally better living? It took many years of joint American life and culture to reconcile these differences to the extent that they are reconciled, while here in Palestine we are at the very beginning. Hence the

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JEWISH IMMORTALS IN FOOTBALL

By PAUL G. GOLDBERG

A GOOD many years have gone by since the days of Phil King, who surprised Princeton and the world in the gay nineties by becoming the first Jew to attain a modicum of prominence in the football world. But King was good—he was so good that he ranks even today, in the era of boom football at Old Nassau, as one of the very greatest players in the history of the university.

King was a quarterback, and that gives rise to the thought that Jewish football players, while possessing enough versatility to play center, tackle, guard or end, have been distinguished in particular as ball carriers—backs. It is only necessary to mention a few names to bring this fact to the fore.

Jewish sport is generally studded with names of boxers first. Thereafter, in a sort of hopeless melange, one finds baseball, basketball, football, track and field stars. But football, like baseball, with the passage of time, is beginning to discover that the Jew is indeed a most formidable figure when taken into the ranks. Given a fair chance to prove his worth, he can rank with the best of them.

But this fair chance is often too emphatically denied. Yale today will not give a Jew a chance; similarly with other institutions of "ivy" tradition. But the laugh is that the Catholic colleges often welcome them. Marchmont Schwartz, great back of the Knute Rockne epoch, is one of Notre Dame's all-time backs. Today, at South Bend, they are still singing the praises of Wayne Miller, the Jewish boy who snared a pass from Protestant Bill Shakespeare of Staten Island, to give the "Catholic" team its greatest victory over Ohio State and virtual national supremacy.

In this rapid survey of the 60 odd years of football, it is to be noted that the Jew has taken his place in the sporting firmament only because of his ability to be outstanding. The Jewish athletes who are good or slightly better than the Gentile gridders will not be accepted on teams today. They must be of such value that their presence is indispensable.

Take, for example, Benny Friedman and Harry Newman, former Michigan

all-American stars. Note such contemporary moleskin figures as Aaron Rosenberg of Southern California, star of the 1933 Rose Bowl game; Fred Sington, who led Alabama to one magnificent season three years ago; Arnold Horween of Harvard, who gave the Crimson its only Rose Bowl triumph back in '12.

I can go on like this at great length. Any name listed here can be spoken in the same breath with Jim Thorpe, George Gipp, Pudge Heffelfinger and other immortals. These Jewish players, competing for positions against Gentiles and opposed by the wraith of prejudice, by that Darwinian theory of survival of the fittest gradually took on the hue of greatness. There were few of them who were mediocre; the loyal sons and daughters of their Alma Maters have enshrined their memory.

MENTION of Horween of Harvard brings up an interesting point. Harvard is the institution which today boasts gently and quietly of its true liberalism—it will play a Jew or a Negro on a team when most of the football world will stand aghast. But I wonder if there is not a hidden reason for this.

Almost a score of years ago there was quite a rumpus in inter-collegiate circles. Harvard was accused of showing anti-Semitic feeling and to repair its tarnished reputation immediately forced into service Horween to coach its eleven. Horween and his brother Bill were two mighty backs at Cambridge, so the alumni did not hem and haw so much. Well, Horween lasted a few years and turned in a creditable performance.

Harvard, coincidentally, showed partiality to the Jews. Izzy Zarakov, son of a Cambridge tailor, was a fine back a dozen years ago; at about the same time Al Miller, a 200-pound back who could run the 100-yard dash in less than ten seconds, was another. Miller could have made the Olympic team but was forced to work for a living. Another great back was Kopans, who captained the team three seasons ago. Harvard on this record has much to show. Other "liberal" American institutions have not.

Speaking of coaches, the Jews as a



Benny Friedman

class did not progress far after graduation. Horween was invited back. Schwartz, similarly, is doing an able job at Notre Dame. The third who has gained prominence is, of course, Benny Friedman, at present engaged in bolstering the sagging lot of City College here in New York. And Friedman is as good a teacher as he was a player, which is saying a great deal.

The state of California, where players are to be gotten at a premium, has within the past decade produced three nationally-ranked men. In addition to Rosenberg, a guard who carved his way to the forefront while hewing down tacklers for Cotton Warburton, there was Herb Fleischacker, a great star. At the University of California Ben Lom attained the heights half a dozen years ago.

THE South, as might be supposed, has hardly been too cordial to the Jew. Sington at Alabama, and one other ace, Captain Barney Mintz, of the present Tulane team in New Orleans, are best of their race.

The Middle West, with Friedman and Newman of Michigan, and Schwartz and Miller of Notre Dame, trails the East in the matter of numbers. This is only natural, considering the concentration of the Jewish population in this section of the country.

Last year the East placed two Jewish players on the All-America. Izzy
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The Agunah Controversy—What It Means

THE resolution concerns itself with the fearful plight of the *Agunah*.

An *Agunah* may be described as a woman who is neither maiden, widow nor wife, whose husband has disappeared, and who may not, according to Jewish law remarry.

How can such a situation arise in the life of a woman?

In Jewish law the granting of a Bill of Divorcement must be performed by the husband. If a husband disappears, the deserted wife cannot remarry unless definite testimony is offered that the husband has died. In ancient times, when the means of transportation and communication were extremely limited, the Rabbis tried in every way to mitigate the sad lot of those women whose husbands were never heard from again. Thus they accepted testimony of the husband's death from witnesses who ordinarily would be rejected, such as the wife herself, a minor, a slave, or another woman. Even the testimony of one who quoted a witness to the man's death was regarded sufficient to free the woman for remarriage.

Despite these leniencies, the lives of many *Agunot* were spent in lonely misery. In our day, however, their number has increased beyond reckoning. During the war, more than one hundred thousand men in Eastern Europe were lost. Since they never returned, and since no testimony was forthcoming that they were definitely known to have died, their wives were doomed to frustration and despair.

Another case of the *Agunah* is that of the deserted wife, whose husband is known to be alive, or assumed to be alive, but who deliberately keeps himself outside the jurisdiction of the court. Since no writ of divorce in Jewish law can be drawn up without the authorization of the husband, no one can help the deserted wife. Not even the court can release the wife from her bond to her husband.

In former years, when Jewish community life was well organized, the rabbinic court could exert moral pressure upon the husband. When Jews enjoyed a measure of self-government it was possible to place the "ban" on the heartless deserter. Today intentional desertion is committed with impunity. Men migrate to other lands, marry, have families, live normal lives,

In recent months a great deal of controversy has been aroused by a resolution adopted by the Rabbinical Assembly of America at its annual convention in May. In the following article, prepared by the Assembly, this resolution is discussed in detail.

while their *Agunot* suffer helplessly—and disorganized Jewry offers them no hope.

A third case is that of the divorcee who has been granted a secular divorce but who, for one reason or another, has failed to obtain a Jewish *Get* or bill of divorcement. If such a woman desires to remarry, she must, according to Jewish law, obtain the *Get*, for Jewish law does not recognize the validity of the secular divorce. Quite often the former husband refuses to go through this additional divorce ceremonial. He may refuse out of sheer spite; more often he will consent only if he is paid an exorbitant sum by his former wife. The latter type is an outright extortionist; yet the woman today is absolutely at his mercy.

How many thousands of lives have been wrecked by these three types of cases!

It has already been noted that, according to traditional Jewish law, the husband alone has the right to authorize the writing of the *Get*. But he can grant the power of attorney to someone else, to act in his behalf. A person who has been given this power of attorney is known as the *Shaliah*.

Now, the resolution proposes that an additional clause be introduced into the *Ketubah*, or marriage contract, appointing the wife herself as the *Shaliah*, empowering her to write her own bill of divorcement, under the supervision and at the discretion of the Central Court of the Rabbinical Assembly, whereby she will be freed from her marriage bond in any of the circumstances mentioned above.

This new *Ketubah* is to be used by members of the Rabbinical Assembly, and copies of every *Ketubah* used are to be filed with the Registry of Marriages to be established by the Assembly. In the event that the wife finds herself in any one of the three situa-

tions mentioned, she may appear before the Central *Bet Din* (court), and upon its approval, achieve her freedom.

Not only is the resolution not a violation of Jewish law but it does not even introduce a new principle into Jewish law. It merely applies existing principles toward the solution of a serious problem of our day.

The new *Ketubah* requires no changes in the marriage ceremony. The new *Ketubah* would not affect in any way the normal marriage or the normal divorce.

THE arrangements suggested, it should be noted, would not function retroactively. Marriages consummated with the old *Ketubah* would not be dissolved by this method.

The Union of Orthodox Rabbis has denounced this resolution since it was adopted in May, 1935. In the Jewish press, their opposition has been voiced with great vehemence, and they have even threatened to put the "Ban" (*herem*) upon any Rabbis who employ the new *Ketubah* in performing marriages.

To the members of the Union of Orthodox Rabbis, the idea of a new *Ketubah* was not an unfamiliar one. The members of the Union had five years to think about it, analyze it, criticize it, suggest alternatives to it. For it was in 1930 that Rabbi Louis M. Epstein, of Boston, published this proposal, together with an elaborate legal brief based upon extensive research. The book was written in Hebrew and bore the title, "Hazaah L'ma'an Takanat Agunot" (A Proposed Solution of the Agunah Problem); and one thousand copies were distributed among the Rabbis of the world.

The rabbis were asked to study the proposal thoroughly and give it their approval, to state their objections or to suggest some alternate proposal. It was taken for granted that those who could not lend it their approval would favor the writer of the Responsum with their objections or write a dissenting opinion on the subject.

About twenty-five answers came back. In general, the writers stated no legal objections, could suggest no better course of action—but they believed that it was best to leave things as they are. But to leave things as they are

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NOTES ON EMIL LUDWIG

EMIL LUDWIG was born in Breslau in 1881, and educated at Breslau and Heidelberg. He began his writing career as a dramatist, and twelve plays—all in verse—attest his industriousness in this field. Later he turned to producing psychological essays, which ultimately led him to the work in which he has become world famous—historical biography.

As a biographer, Ludwig's outstanding gift has been to combine historical fact with dramatic vividness, and to him is directly traceable the vogue for popular biography which set in a few years ago.

Self-exiled from Germany since 1907, Ludwig calls Tessin, Switzerland, his home, and when not travelling to collect data for his writings, is to be found there. Recently he has spent some time in England, doing research and perfecting his English which he now speaks fluently.

In discussing his approach to history and biography, he recently wrote: "I have, from youth up, felt history to be the story of people like ourselves. Everyone, whether he writes plays or history, can give life only to what he has himself experienced in his inward life. One must have been son and father, enemy and lover, traveller, author, politician, countryman and townsman, in some measure, however slight, but with intensity of feeling, if one is to enter intimately into the moods of an historical character. My writings, whether dramatic or historical, aspire to be nothing but contributions towards the knowledge of the human heart. . . .

"In Napoleon's life I was seeking the typical life of every usurper; in Rembrandt's, the tragedy of every worldly minded artist who yet is beaten by the world; in Bismarck's, the drama of the genius dependent on a king; in Lincoln's, the tragedy of the people's friend; in the Son of Man's, that of the prophet; in William II's, the disaster of inherited power uncontrolled."

He admits he knows of no pleasure like that of being translated into foreign languages, and candidly confesses to a real thrill when discovering his books in out-of-the-way places.

"When I have seen my babies arrayed in foreign garments, he confesses, "lying at the landing stage at Prinkipo, in a shop in Tiflis, in northern

Scotland, at a druggist's in Khartoum, or when the sleeping car attendant in Florida recognized me, and fetched out his 'Bismarck' to get my signature, or when, on another occasion, a guide at Syracuse and a Nubian silversmith began to talk of 'Genius and Character', the sense that my works were known so far afield and that my early dreams had been fulfilled, penetrated to my every yore, and I remembered how my father had mocked at my excitement over the appearance of my first books, saying, 'Haven't you noticed? Europe is waiting!'"

Ludwig makes a practice of reading all the letters from readers who write from the twenty-four countries in which his books appear.

Paying tribute to Mme. Ludwig as a creative assistant in preparing his books, he wrote: "Nobody but my wife looks into my workshop." To be an adviser is a thankless task; but in her I have a fruitful collaborator. An artist can find no better critic than a wise woman who loves him without being in love with his work, for there is no stronger guarantee for the understanding of the whole than the criticism of the part. Moreover, a woman's native capacity for surrender makes her better than we are at entering into the secrets of other natures, and as to *politesse du coeur*, no man can come near a woman in that respect. Through working together for so many years, we have learned very much the same things, and the great difference of our temperaments has proved most useful, for every character is as though it were



Emil Ludwig

probed by two minds. Carlyle and Schliemann seem to have collaborated in much the same way with their wives.

"Our cooperation begins by my wife's reading half my sources and marking what she thinks I can use; so that I am saved half the preliminary work. This is possible only because her exact knowledge of my fundamental ideas guides her discriminating mind as she reads; as we both study a different series of documents but always of the same period, we amplify or correct the picture as we go, and thus the one assists the other. Long before I wrote the biographies we used to talk over all my plots, then read every draft together—a habit which invariably led to scenes, and a few days afterwards to the author's voluntary submission. A humorous novel, which I shall not write, lies hidden in these experiences."

LUDWIG LEWISOHN'S ESTIMATE of DR. LEVINTHAL'S BOOK, "JUDAISM"

IN one of his syndicated articles, which appear weekly in a number of Anglo-Jewish periodicals throughout the land, and which in Brooklyn are published by the *Jewish Examiner*, Ludwig Lewisoohn, the brilliant author, paid a glowing tribute to Rabbi Levinthal's book, "Judaism—An Analysis and an Interpretation."

In this article, "On Jewish Culture," which appeared on October 25th, he writes:

"I have read and digested the admirable "Judaism—An Analysis and An Interpretation," by Dr. Israel H. Levinthal, of Brooklyn. This volume seems to me the best and most lucid brief and popular exposition of Judaism that I know in any language. The author's use of the crucial oral tradition is extraordinarily rich and felicitous and he has the happy faculty of conveying the complicated as though it were not complicated."

ACTIVITIES IN THE BROOKLYN JEWISH CENTER

JUDGE BERNARD ROSENBLATT OF PALESTINE TO SPEAK THIS FRIDAY

At our services in the synagogue this Friday night, November 15th at 8:30 o'clock, we shall have the pleasure of having as a guest speaker, Judge Bernard Rosenblatt, formerly of New York and now a resident, for a number of years, of Haifa, Palestine.

Judge Rosenblatt was one of the very active leaders in American Zionism, and since he and his family have settled in Palestine, is very active in the new life in our homeland. He will speak on the subject, "Life in the New Palestine". We are sure that an interesting picture of how an American faces the new life in Palestine will be revealed in this fascinating message.

The members and their friends are cordially invited to attend.

NATHAN KLEINHANDLER TO DIS- CUSS "WHY IS LABOR RESTLESS?"

On Wednesday evening, November 20th, Mr. Nathan Kleinhandler, leading sociologist, will deliver the sixth of a series of lectures on the "Problems of Sociology". The subject of his address on that evening will be "Why Is Labor Restless?"

This will be followed by a lecture on Wednesday evening, November 27th, at which time he will speak on "The Third Party—Significance, Importance and Possibilities".

These lectures are given every Wednesday evening under the joint auspices of the Forum and Education Committee of the Center and the Board of Education of New York.

RABBI LEVINTHAL TO REVIEW HIS TWENTY-FIVE YEARS IN BROOKLYN MINISTRY

At one of the forthcoming Friday evenings, Rabbi Levinthal hopes to speak on the subject, "Twenty-Five Years of Brooklyn Jewish Ministry", in which he will review the status and the progress of Brooklyn Jewish life in the last quarter of a century in which he has ministered in our borough.

SUNDAY SCHOOL OPENS WITH LARGEST ENROLLMENT

Our Sunday School, this year, opened with the largest registration in the history of our institution. Additional classes have been formed and new teachers have been added to the staff.

Our complete list of classes and teachers is as follows:

1A Class—Miss Toby Bronstein

1B Class—Mr. Irwin Lowenfeld

1C Class—Miss Roslyn Kramer

1st Class—Rapid Advance—Mr. Irvin Rubin

2nd Grade—Miss Frieda Prensky

3rd Grade—Miss Gertrude Aaronson

5th Grade—Mr. Judah J. Seidler

Consecration Class — Mrs. Helen Levinthal Sukloff

It is interesting to note that of this excellent staff of teachers, six are graduates of our own Center Hebrew School, who have, to this day, continued their work in Hebrew studies.

BROOKLYN JEWISH CENTER VS. BEN- SONHURST JEWISH COMMUNITY HOUSE NOVEMBER 16th

A Basketball Game has been arranged for Saturday evening, November 16th, in the gymnasium of our building. The Brooklyn Jewish Center team will face the strong quintet of the Jewish Community House of Bensonhurst. A preliminary game will be held at eight o'clock.

Following the games, a dance will be held in the auditorium. The price of admission will be fifty cents.

The sub-committee in charge of the Basketball Games, headed by Mr. Albert Witty, wants to express its thanks to the members who attended the opening game on November 5th. They are hopeful that many more members will be present at all future games, to encourage our players.

A REQUEST FROM THE MEMBERSHIP COMMITTEE

The Membership Committee, through its chairman, Hon. Emanuel Greenberg, solicits your cooperation in enrolling new members of the Center.

If you have any friends who might be induced to enroll as members of the institution, will you kindly send their names and addresses to the office of the Center. We shall then mail to them literature pertaining to the work of the Center and copies of our Review, in the hope of having them join our ranks.

RESERVATIONS NOW ACCEPTED THE THANKSGIVING DINNER AND DANCE

Plans for the Thanksgiving Dinner and Dance have been made by the Social and Entertainment Committee for Wednesday evening, November 27th—Thanksgiving Eve. A De Luxe Turkey Dinner will be served by Messrs. Kotinsky and Tuchman from six p.m. to twelve midnight.

Mrs. Albert Witty, chairman of the sub-committee in charge of this affair, requests all members to please make their reservations in advance, so that proper arrangements can be made for them on that evening. The price per dinner, including the dance, will be \$1.50 per person.

ANNUAL MEETING OF THE CENTER JANUARY 16th

Notice is hereby given to all members of the Center that the Annual Meeting will be held on Thursday evening, January 16th, at 8:30 o'clock.

Election and installation of officers, trustees and members of the Governing Board will take place on that evening.

SABBATH SERVICES

Kindling of Candles at 4:20 P. M.

Friday Evening Services at 4:30 o'clock.

Sabbath Morning Services (Parsha Vayero) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 4:30 P. M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3:30 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:45 o'clock.

Mincha Services at 4:30 P. M.

**THE NEW HEBREW SCHOOL PUPILS
TO CONDUCT INITIATION SERVICES
ON SATURDAY, DECEMBER 7th**

This year, as in previous years, we shall have the privilege to witness, during the services on Saturday, December 7th (Parsha Vayetze) an impressive initiation service, in which all the newly registered pupils of our beginners class in our Hebrew School will participate.

The services that Sabbath morning will be in charge of the Children's Congregation, and the children will act as the Cantors, as well as the Readers of the Torah lesson.

We sincerely hope that all our members, who are interested in the religious welfare of our children, will attend these services, from which they will derive a great deal of spiritual delight.

**PAROCHETH AND TABLE COVER
DONATED IN MEMORY OF HARRY
J. MOSKOWITZ**

The Center is very grateful to Mr. and Mrs. Max Moskowitz, of 290 Montgomery Street, and their children, Mr. and Mrs. Isador Lowenfeld, of 258 Sullivan Street, for the beautiful gift of a Parocheth or Ark Cover, and a cover for the Reader's table in the Beth Hamedrash for the special use of our Children's Congregation.

This gift has been made in the memory of their sainted son and brother, Harry J. Moskowitz, who died April 15, 1935.

PERSONALS

Rabbi Levinthal was one of the speakers representing the Jewish community of Brooklyn at a dinner given by the Brooklyn Young Women's Christian Association, at the Towers Hotel, on Thursday evening, November 7th, to begin their campaign for the \$100,000.00 budget deficit fund.

On Wednesday evening, November 6th, he addressed the Flatbush Zionist District at the East Midwood Jewish Center, on the "Romance of the New Palestine".

This Thursday evening, November 14th, Rabbi Levinthal was the principle speaker at the Balfour Anniversary celebration of the Zionist, at Trenton, New Jersey.

EXPRESSION OF CONDOLENCE

Our sincere expressions of sympathy and condolence are extended to Dr. Nathan A. Horowitz, of 886 Saratoga Avenue, upon the death of his father, Israel M. Horowitz, on November 7th, 1935.

Emil Ludwig's

Only lecture in Brooklyn

BROOKLYN JEWISH CENTER

MONDAY EVENING, NOVEMBER 25

8:30 P. M.



**Subject: "The FATE of
EUROPE, 1914-1940"**

Emil Ludwig is the greatest living biographer.

He has made past ages glow with life today, and given us such an insight into the causes of epoch-making events that his works are now standard sources of information.

This lecture will answer many questions you have been longing to ask an authority on the European situation.

THROUGH SPECIAL ARRANGEMENT WITH MR. LUDWIG'S
MANAGERS THE TICKETS FOR THIS LECTURE WILL BE UNUSUAL-
LY LOW—25c to 75c.

APPLICATIONS FOR MEMBERSHIP AND REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

- Adnopoz, Dr. Abraham
Married Physician
Res.—102 Linden Boulevard
Bus.—102 Linden Boulevard
Proposed by Dr. Bernard Ehrenpreis and David Rosenstein
- Arkis, Sam
Unmarried Milk Products
Res.—460 East 92nd St.
Bus.—400 Stanley Ave.
- Birnbaum, Irving H.
Unmarried Motion Picture
Res.—299 Hart St.
Bus.—321 West 44th St.
- Brown, Frieda
Unmarried
Res.—658 Montgomery St.
- Bruckner, Samuel
Unmarried Bank Clerk
Res.—702 Lefferts Ave.
Bus.—122 East 42nd St.
- Eisenberg, Israel
Unmarried Merchant
Res.—1030 Park Place
Bus.—163-34 Jamaica Avenue
- Finkel, Nathan
Married Poultry
Res.—1584 Carroll St.
Bus.—94 Moore St.
- Finkelman, Alexander
Married Real Estate
Res.—1521 Eastern Parkway
Bus.—1521 Eastern Parkway
Proposed by K. Karl Klein
- Friedman, Herbert M.
Unmarried Lawyer
Res.—910 Bushwick Ave.
Bus.—50 Court St.
Proposed by Louis Berg
- Geffen, Jacob N.
Unmarried Lawyer
Res.—906 Eastern Parkway
Bus.—280 Broadway
Proposed by Abraham and Jack Rosenfeld
- Goldstein, A. George
Unmarried Trucking & Traffic
Res.—738 Willoughby Ave.
Bus.—114 Imlay Street
Proposed by Myles Levinson
- Goldstein, Dr. Solomon
Married Physician
Res.—1467 Sterling Place
Bus.—1467 Sterling Place
Proposed by Benjamin A. Levine
- Greenberg, Herbert
Unmarried Milk Products
Res.—4902 Foster Ave.
Bus.—1624 Centre Ave.
- Hoffman, Max
Unmarried Paints
Res.—119 Tapscott St.
Bus.—1264 East New York Ave.
Proposed by Herman Baum
- Israel, Bernard
Unmarried Milk Products
Res.—460 East 92nd St.
Bus.—400 Stanley Ave.
- Israel, David
Unmarried Milk Products
Res.—460 East 92nd St.
Bus.—400 Stanley Ave.
- Israel, Sidney
Unmarried Milk Products
Res.—460 East 92nd St.
Bus.—400 Stanley Ave.
- Leder, J. Herbert
Unmarried Lawyer
Res.—156 South 9th St.
Bus.—220 Broadway
Proposed by Louis Berg
- Marks, Joseph A.
Unmarried Banking
Res.—1010 Dorchester Rd.
Bus.—52 William St.
- Miller, Max A.
Married Leather Goods
Res.—221 Linden Boulevard
Bus.—38 West 32nd Street
Proposed by Lou Schocket and Charles Karron
- Milt, Samuel B.
Unmarried Brokerage
Res.—964 Eastern Parkway
Bus.—74 Trinity Place
Proposed by Joseph Goldberg
- Pfeffer, Norma
Unmarried Teacher
Res.—335 Midwood Street
Bus.—Dumont Avenue
Proposed by Miss Lee Glick
- Sandler, Max
Married Wholesale Drugs
Res.—250 Exeter Street
Bus.—3824 Church Avenue
Proposed by Moses Litzky
- Schultz, Dr. Max
Married Physician
Res.—1494 Eastern Parkway

- Bus.—1494 Eastern Parkway
Proposed by Dr. Charles Windwer
- Shafter, Sam
Unmarried Salesman
Res.—341 Midwood St.
Res.—138 Centre St.
- Shapiro, Saul R.
Unmarried Lumber
Res.—2208 Ave. L.
Bus.—470 Hamilton Ave.
Proposed by Pincus Glickman
- Stander, Louis
Married Mfg. Tooth Brushes
Res.—692 Montgomery Street
Bus.—11 West 42nd St.
Proposed by Moses Litzky
- Wachsmann, Harry
Unmarried Certified Public Accountant
Res.—309 Wallabout St.
Bus.—11 West 42nd St.
Proposed by Abraham and Jack Rosenfeld
- Wallas, Seymour
Unmarried Lumber
Res.—116 Lenox Rd.
Bus.—43-45 Vernon Ave.
Proposed by Pincus Glickman
- Wallman, Harry G.
Unmarried Lawyer
Res.—460 Junius St.
Bus.—411 Sutter Ave.
Proposed by Abraham Abramson

The following have applied for re-instatement as members:

- Goldberg, J. Joshua
Married Lawyer
Res.—591 Ocean Ave.
Bus.—110 West 40th St.
Proposed by M. Mendell Schachne
- Leopold, Nat
Married Dress Salesman
Res.—240 Crown Street
Bus.—1400 Broadway
Proposed by Max E. Landau
- Zaifer, Harry
Married Manufacturer
Res.—780 St. Marks Ave.
Bus.—684 Broadway
Proposed by Philip F. Feinberg

SISTERHOOD THEATRE PARTY

Wednesday Evening, December 18, 1936

Starring

ERNEST TRUEX

in a new comedy

"WHATEVER GOES UP"

at the BILTMORE THEATRE



The Sisterhood solicits your cooperation in making this event a real success. Obtain tickets for yourself and your friends by telephoning the Center office—(PResident 4-1400).

33 THIS MONTH

On the opposite page are listed the applications of 33 prospective members and former members. If you personally make the effort we should be able to publish another sizeable list next month.

The Brooklyn Jewish Center Needs New Members—and the Members need the Brooklyn Jewish Center.

BRING THEM TOGETHER



THE RATES ARE MODERATE:

|| \$50.00 per year per family (in-
cludes husband, wife and chil-
dren up to 21 years of age) ||

|| \$37.50 per year for Unmarried
Member ||

|| \$25.00 per year for Girls ||

THE NEW POSITION OF THE JEW

(Continued from Page 6)

of a new economic order of independence.

In their minds there is already resident a hatred and distrust of the Jew inherited from the past. This old game was practiced sixty years ago and more in Germany. Bismarck played it, and if you will read the literature written in Germany at that time, you will be astounded at its similarity in point of view and ideas with the writings of the Nazis in the last seventeen or eighteen years. Bismarck's interest was not to make the lot of the Jew intolerable in Germany; it was to discourage reformation in Germany, and he therefore flooded his country with violent anti-Jewish literature, which the Nazi merely copied.

Reaction uses anti-Semitism. It will use it in the future.

* * *

Militarism, which today is the battle-cry of the Nazis, is also part of the strategy in this war between the Right and Left.

Hitler and his henchmen having deprived the German people of liberty and equality, having destroyed their free institutions, having brought them to the position of tools in the hands of the State—what can he give them in return? The dictator in Russia gave the people a classless society. Hitler could not give them that, because Hitler is there to see that the present economic order remains, so he seizes upon the Aryan idea to raise the destiny of his power. In other words anti-Semitism is being used in an economic war. I want you to know that. I want you to be fully aware that religion is being used today in an economic war as it was used in the middle ages.

I remember reading not long ago a story of a Jewish community of Posen. In 1520 the Jews of Posen had a few stores in the market place which the Christians resented. They petitioned the government to shut down these stores, giving as a reason that some pious Christian passerby might be tempted to buy, and the government was forced to meet their wishes. Thus the Jewish stores were closed because they were in prominent locations. In the middle ages they used religion as an economic weapon, and they are trying it in the modern State. Jewish stores on principal locations are being

closed, and the whole economic position of the Jew in Germany is being destroyed. This being the case, I feel that we Jews have entered a very serious epoch in our history, and that we shall have to begin our fight again for our basic and fundamental human rights. I think this struggle will not be realized tomorrow or next year or five years from now. This is a world movement which will have to run its course. We Jews will have to defend our position, politically, economically and socially in the world. We can do it if we remember a few simple things to do and a few simple things not to do. In the first place I do not want my people to be discouraged at what is happening in the world today because the progress of Jewry in the world has never been a steady one, always a broken one. We have entered what seems to be momentary retrogression, and that retrogression should not discourage us. Rather it should make us more alert and united in our fight of self-defense. I think we should fight better for our positions in the world in the first place if we become realists, if we stop being alarmists, if we face facts as they are, if we do not over-estimate or under-estimate. Wishful thinking has been one of the curses of Jewish life. We must not permit ourselves to fall into the frame of mind that the whole world is against us. The whole world is not against us. We must not permit ourselves to think that we have no friends. We have friends, many of them, and we have enemies, many of them, and powerful ones. But do not magnify little, inconsequential things concerning religion and make them tremendously important facts.

In the second place we will fight better in the world if we learn how to organize. Why should we be judged by our political position in the world? Among the American people you have Democrats, Republicans, Socialists, Communists. You have every difference of political opinion. You have group interest combatting individual interest. We are not a religious sect. We are a people and should be judged as such.

We must learn to organize not merely among ourselves, but with other peoples. We are not the only minority group that is suffering in the world. There are other groups that are immi-

FORUM

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A Platform for Free and Open Discussion of Problems of Interest by Leading Exponents in Every Field of Human Endeavor. Organized 1921.

Meets every

MONDAY EVENING

Throughout the Season

The following is a partial list of the speakers who will address the Center Forum during the 1935-1936 season:

Prof. Albert Brandt
Rev. Dr. S. Parkes Cadman
Dr. Will Durant
Prof. Israel Efros
Rev. Dr. John Haynes Holmes
Dr. Elias Lieberman
Prince Hubertus Loewenstein
Prof. Scott Nearing
Dr. Shalom Spiegel
Dr. Ira S. Wile
Rev. Dr. Stephen S. Wise
Prof. Fritz Wittels

THE

CENTER RESTAURANT

•

Excellent meals are served in our Restaurant every Sunday during the season from 12 noon to 5 P. M.

Arrange to have your Sunday dinners at the Center Restaurant as often as you possibly can. You will facilitate matters a great deal if you will telephone the Center in advance (PResident 4-1400) so that reservations may be made for you.

•

Dinner De Luxe \$1.00 and \$1.25 per person—Also A la Carte

•

"Meet Me in the Center
Restaurant"

nently in danger. We must discover them and unite with them for the common gain. They are our allies. In other words, we have to find some new diplomacy. We will fight better for our rights if we stop talking about ourselves as a weak people, as a little people, as a down-trodden people. You are not weak, you are strong. A little, weak people could not have survived two thousand years of persecution. We would have gone off the pages of history centuries ago.

We should not under-estimate ourselves. We are a very important people in the world economy today, and we should not become panicky. Some of the Aryans have discovered this fear in us and are exploiting it. If you, Jews, do not overcome this, you may suffer what the Jews in Spain suffered in 1492. If you do not allow them to exploit our "timidity" a timidity which is growing among sections of our people, they will stop exploiting it. We cannot be downed, we will not be intimidated. We are going to fight in every part of the world for our just human rights.

Jews have been expelled from Germany before, lived in ghettos before, and the ghetto walls collapsed. The Jew is not going to give up one of his strongholds because Hitler, Goering and Goebels do not like the Jew. We will not always be fighting as we are fighting today—with our backs to the wall—if we have our own home to go to. That is why Palestine has become the most vital factor in the whole situation. The very fact that we have a homeland will give us courage and strength to fight. That is why it is so important to make Palestine as prosperous and strong as it possibly can be.

I remember reading a book written about fifteen or twenty years ago, in which the author made this categorical statement: "From now on no western European nation will ever pass a law discriminating against any group of its citizens on the basis of their religion or on the basis of their race. This is not conceivable."

What is inconceivable is most conceivable in Jewish history. Jewish history has a logic of its own.

Dr. Theodore Herzl wanted to summon the first Zionist Congress in 1897. He decided to hold it in Munich, a nice city with a large Jewish community. The German Jews, however, did not want the Congress to meet in

Munich. Germany was their fatherland, and Berlin their Jerusalem. The meeting was not held in Munich. Herzl had to move it to Basle. But the Jews in the Munich of 1935 are very thankful that there is a Zionist movement.

* * *

What therefore is required in view of these great changes that are coming over the world? It is for us, Jews, to save our hopes, soothe our hearts, and approach the problems one by one, clearly, thoughtfully, without prejudices, without shame and effectively. We should resist anti-Semitism as vicious contumely. We must live as a distinct group. We must understand that a certain degree of affliction will always exist. Insecurity brings out the strength in us. Today we are in a period of upset. We should prepare ourselves for the future. We will not make the same mistakes made by our brothers in Germany.

I told a story to the Hadassah of Jewish women in New York, and I will tell it to you:

When I was in Germany in 1933 and saw Hitler made chancellor by Von Hindenburg, I was stunned by the sense of overhanging gloom. I started for the synagogue and was there during the services. A little boy came up to the pulpit. It was his bar-mitzvah. He began to read the *maftir*, the same *maftir* that many years ago I read when I was bar-mitzvah. It was the last chapter of Isaiah, and as I sat there these words came clearly through the synagogue out of the mouth of this little boy; and they came to me like a refreshing wind: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

That is the expression of the indomitable will of Israel to be. As long as we are strong in our loyalty and in our devotion to the basic fundamentals of Jewry, as long as we maintain our high standards of life, as long as we maintain the identity of the Jewish home and Jewish family life, as long as we maintain our institutions, our synagogues, our schools, so long shall we be an indestructible people and no Hitler in the world can menace us.

Hitler and his regime are three years old. We are 3,000 years old.

CLUB CALENDAR

All children of Center members are eligible for membership in these groups and are cordially invited to join in their activities:

The Maccabees. Consists of boys 13 to 15 years of age. Meets on Saturday evenings at 7:30. Mr. Jackson Goldman, Leader.

Girls Group. Consists of girls 13 and 14 years of age. Meetings are held on Saturday evenings at 7:30. Mrs. Bernhardt, leader.

Girl Scout Troop. Meetings are held every Wednesday evening. Miss Lillian Cantor, Scoutmaster.

Boy Scout Troop. Now being re-organized. Date of first meeting will be announced shortly.

Boys and Girls Intermediate Group Consists of boys between the ages of 16 and 18 and girls 15 to 17 years of age. Regular meetings are held on first and third Saturday evenings at 8:30 o'clock.

Junior League. Membership open to girls 17 to 20 years of age and boys between the ages of 18 and 21. Dates of future meetings will be announced at a later date.

JEWISH IMMORTALS IN FOOTBALL

(Continued from Page 11)

Weinstock of Pitt, at present playing with the professional Philadelphia Eagles, and Dave Smukler, junior at Temple, were widely mentioned for the honors. Pitt several years ago also boasted of another fine Jewish gridder—Paul Rader.

Princeton still cherishes the name of Jake Slagle, who six years ago used to tear enemy lines apart. At Colgate they still tell stories of Julius (Indian) Yablock, who many term one of the finest defensive backs of all time. "Yabby" was a Boy's High player whom Andy Kerr saw great possibilities in and seized. Yablock incidentally is this season coaching St. Francis College, a Jesuit school in Brooklyn, where his star is also a Jew—Izzy Friedenthal.

Catholic University of Washington turned out a fine gridder in Milt Gross, while George Washington University was enjoying the antics of Ted Isaacson. At Rutgers, another Brooklyn boy, Jack Grossman, impressed some as being one of the best players the school ever had. Grossman is now playing for the Brooklyn Dodgers, professional team, which is making a determined bid to win the National League title.

The pros have not been attracted by the Jews, except in several cases, notably Friedman, Newman, Grossman and Weinstock. Isaacson is now with the Chicago Cardinals, and "Buckets" Goldberg with Green Bay.

Rutgers has also boasted of Tex Rosen, while only last year Syracuse had twin stars in Walter and Milt Singer. Walt has had a try at the pro game with the New York Giants, for whom Friedman and Newman played.

West Point, since it is a government school, is prone to show little racial discrimination. Lazer, a few years ago and Carl Goldenberg today, are two Army aces. Columbia was quarterbacked by Harry Kaplan, while Dartmouth still remembers Phil Glazer, All-America lineman, and Guy Bromberg, a guard. In the same territory, Colgate hears much of Samuels.

Among two smaller institutions, Milt Socolow, a Brooklyn athlete by way of Manual Training High School, made good at Lafayette, while Capt. Smokey Kobrowsky is said by his Trinity College coach in Hartford to be deserving of All-America mention. He won't get it because he is playing for a small team.

In New York City, N. Y. U. and City College have naturally been abundant in Jewish material. Fordham, too, has one or two Jewish players this season. Captain Nat Machlowitz, at N. Y. U., is probably the finest Jewish ball-carrier in the country today, an opinion based on experts' judgments that he is the best ball-toter in the city, which, including as it does, Al Barabas of Columbia Rose Bowl fame, means much.

Charlie Siegel of the same school is another fine player, while Abe Scheur, nee Itzkowitz, made his mark as an outstanding lineman. Irwin "Red" Klein and Perry Geffen, also of the Violets, take rank with outstanding Jewish players at the Hall of Fame school.

City College in the past has had good players. Goldhammer and Dubinsky are probably the best in recent years. Brooklyn College had one back, Sid Glickman, who at another school might have attained prominence.

Another played who achieved almost as much fame as a boxer—he was intercollegiate champion—is Bernie Kaplan of Western University. Dave Umansky, former Jefferson High back, is now a star at the University of Richmond. Dotted here and there can be found a host of other stars, each of whom is contributing a great deal towards eliminating an impression that a Jew cannot be a good football player because he lacks "guts."

A MARXIST ANSWER

(Continued from Page 8)

Wise certainly does not know whether the mass of American Jewry is not behind the statement in question. The mass of American Jewry is behind any statement that might help the enslaved Jews in Germany, or that will serve as a reply to an allegation that has been twisted into a criminal accusation.

The proposition to all normally minded persons is a simple one: the Nazis claim Marxism was ruining their land and Marxists are Jews; therefore Jews must be liquidated. It won't alter Nazi policy to prove that Marxism is not Jewish. But for the world it is necessary to knock this prop from under the Nazi platform. It is also equally necessary to remove this prop from the platforms of such fascist and anti-Semitic groups as may be found in this country.

CENTER DRAMATIC GROUP TO HOLD SEASON'S FIRST MEETING
NOVEMBER 21st

The Center Players will hold their first meeting for the Season on Thursday evening, November 21st at 8:30 o'clock.

Mr. Phil Gross, well known dramatic director will be present to outline the work for the group during the current season.

Center members who are interested in any phase of amateur dramatics, are cordially invited to attend this meeting.

JAMES WATERMAN WISE
FORUM SPEAKER NOV. 18th

The speaker at our weekly Forum on Monday evening, November 18th at 8:15 o'clock will be Mr. James Waterman Wise, author, editor and lecturer. The subject of his address will be: 'Does America Need Fascism?'

Mr. Wise, who is the son of Rabbi Stephen S. Wise, is a forceful speaker, and a brilliant and independent personality. He is the author of a number of interesting books and until recently he was the Editor of the monthly publication "Opinion".

Admission to the lecture will be free to Center members upon presentation of their 1935 membership cards. To all others a charge of twenty-five cents will be made.

COMING SOCIAL AFFAIRS
of the Center

Nov. 27th—Wednesday evening, seven o'clock to midnight, Thanksgiving Dinner - Dance. Reservations now accepted at \$1.50 per person.

Dec. 24th—Tuesday evening at 8:30 o'clock. Membership Social Meeting. Special Chanukah program of entertainment. Admission free. Center members only.

Dec. 31st — Tuesday evening, New Year's Eve Revel. Dinner de Luxe—Dancing and Entertainment. Subscription \$5 per person.

LIVING IN PALESTINE

(Continued from Page 10)

many misunderstandings and complaints.

Ought I to mention the Sephardim, the Yemenites and the other oriental brethren of ours, whose cultural state is so different, not to say lower than ours, as to create almost two worlds?

An American young lady I know could not bring herself to marry a Sephardic young man, even though he was interesting and well-to-do and she claimed she loved him. Her objection was that she could not think of living with his family and kin.

Is this condition lasting? No, for already barriers are being broken, and Sephardim, Yemenites and Ashkenazim do intermarry. But the adjustment is a slow process, and meanwhile, one coming here must be ready for an unusual amount of tolerance and forbearance.

THE troubles of those who do not know Hebrew is a chapter in itself. The settler who is relatively young, able and willing, can acquire in a short time enough of the language to understand and speak. But those failing to do so are doomed to a life lacking in culture and poor in social intercourse.

I know some Americans, especially women, who were quite active in the Zionist Hadassah and other social and charitable groups in their home towns, who are here sitting by idly because they cannot speak Hebrew. This isolation naturally breeds resentment and dissatisfaction.

There are two more sources of aggravation to which the attention of the future settler should be drawn. They are minor ones, yet weighty enough for some people. These are the lower standards of living here compared with the standards in the United States, and the provincial nature of Palestine due to its small size and its limited population. The East European Jew will find here a higher civilization than in most of the cities he left behind. He finds here electricity in his home, a bath and shower, a fair intercity and village bus service, beautiful shops, cafes, modern movies and theatres. He is therefore pleasurably surprised and satisfied. Not so the American, especially the housewife. She sees that there is no gas in the kitchen, no steam heat—with few exceptions—and many other household shortcomings that few American housewives are willing or able to forego.

The size of the country is such that given a good car, and there are no mishaps, one can see it from end to end, in one day. The entire Jewish population falls short when compared with that of Brownsville. Haifa, Jerusalem, and even Tel Aviv with its 130,000 inhabitants, are small provincial towns compared with a Boston or Chicago, not to mention New York. This weighs heavily upon those bred in and used to large cities.

* * *

If therefore we wish to summarize the answer to the question of whether or not to emigrate to Palestine, we must say, to our regret, that so far the land of Israel is not the place for all. There was a time not so very long ago when Palestine could justifiably boast a selected immigration. Tens of thousands were streaming to the American shores in search of freedom and happiness and succeeded in sending roots into the new soil, and at the same time groups were heading towards Palestine, mere hundreds picked from the masses, idealists who were ready to carry the burden of their nation upon their shoulders and build a haven of refuge for the thousands who, they were sure, would follow afterwards. These were the settlers of fifty years ago, the men of the second Aliyah and later of the chalutzim movement.

Is there then no more idealism in the country today?

The current opinion seems to be positive of it. For does not the business man and the professional alike, the landowner and the laborer, have his interest in gain and profit solely?

Yet this statement is far from true. There are still the thousands of workers organized as the *Kvutza*; there are the farm laborers who withstand the temptation of the city wages, and there are also a good number of landowners who, regardless of cost, use only Jewish labor.

Nor have the writers and teachers enjoyed much of this prosperity boom.

Idealism still exists in Palestine.

And it is only with a rich store of idealism, religious or national, to carry him along for some years of struggle, should the settler come here. He will then be sure to acclimatize himself. He will love his new home, and he will help rebuild it by rebuilding himself. His future will then spell success.

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THE AGUNAH CONTROVERSY—WHAT IT MEANS

(Continued from Page 12)

would be to commit a grievous wrong against the *Agunah*; and hence the Rabbinical Assembly, after five years of waiting, was forced to take action at its last Convention. It should be stated, however, that the Rabbinical Assembly decided at the same time not to have this resolution put into effect before the lapse of another year in order to enable the Committee on Jewish Law to make a more thorough study of the question and to give ample notice of the new proposal to the Jewish world.

The storm of protest which broke in May, and which has raged since then, contributed nothing to the elucidation of the problem. The Jewish reading public was merely treated to a demonstration of vituperation, calumny, and shameless, hysterical invective.

Why such violent opposition? If the Rabbis of the Orthodox Union are opposed to the resolution because they are afraid that Jewish law is being violated by it, why do they not point out in what respects the proposal is illegal?

If they are opposed because they believe, generally, that no modifications whatever can be countenanced, the reply of the Rabbinical Assembly must be: no greater violence to Jewish law can be done than to allow it to work havoc with the lives of Jewish people. *Agunot* do remarry in defiance of the law, and that practice threatens to become a universal one in American Israel. If it does, Jews will come to have only contempt for their law and their tradition. A law that remains fossilized and inert, a law which does not develop with new needs, is only a cold monument to a once glorious guide to life. Certainly, the Orthodox Rabbinate does not want Jewish law to cease moulding Jewish life.

The loyalties of American Jews to Jewish life have been sorely tried. An alien environment, intellectual problems, the pressure of economic life, have combined to make the average American Jew either indifferent to Judaism or impatient with it. And when two major Rabbinical bodies appear to be engaged in undignified controversy he is tempted to dissociate himself entirely from the whole unpleasant business.

We hope, therefore, that the reader

of this statement will understand what is involved. The Rabbinical Assembly strives to make Jewish tradition and Jewish law function in the lives of Jews. To succeed in this undertaking it is attempting to adjust the law of life, to make those changes in traditional practices, within the scope and authority of Jewish law, which will enable Judaism to serve the ends for which it was intended.

OLYMPIAD OR NAZIAD?

(Continued from Page 4)

us any more and never again would he do anything at all for us! General Sherrill! We do not want you to do anything at all for us. We have lived four thousand years without the aid of such leaders as yourself and we hope to continue to live many times four thousand years without your help. We do want you to do something—not for us—but for America, which should mean to you what it meant to Washington, Jefferson, Lincoln, Roosevelt and Wilson, and what happily it still means to millions of men and women in this land.

Nor can you, General Sherrill, frighten us Jews into silence in this vital matter, which we regard as wholly American. If there is a moral issue, an American issue, then we Jews will espouse it, even if there will be pogroms to pay for it! But General Sherrill, we know America and understand America better than you and your associates. We have too much faith in America to believe that pogroms await us for espousing a cause that is true to all that is best in American life. You claim, dear General, that the 500,000 young Americans now training for the Olympic games would be disappointed if America refused to participate in the games, that they would rise in anger against the Jews. We have more faith in American youth than you seem to have. We have more faith in their real sportsmanship and in American love of fair play. We believe that these 500,000 youths would rise in joy, with a new thrill in their hearts if they knew that America remained true to her soul and refused to send representatives to a land where

their own ideals of Democracy are trampled under foot.

With the brilliant analysis of the case by Judge Mahoney before us, with his thorough review of all the pledges given and already broken by the Nazis, there is little need for further repetition of these well-known facts. But the argument that strikes me as most incomprehensible, and the one which the Sherrills and the Brundages are constantly repeating and emphasizing is this: that true sport must be divorced from all other considerations. Is that the true meaning of sport? Is that the American understanding of sport? Is that the ideal of sport held by the Greeks in the classic days of the original Olympiads? I thought that the true ideal was expressed in that ancient Latin phrase, which some of our own Universities have adopted as their mottoes: *Mens Sana in Corpore Sano*—"A healthy mind in a healthy body." If the mind is diseased, if the heart and soul are corrupt of what avail is the healthy body? Suppose a confirmed criminal or moral pervert were a remarkable swimmer or runner. Would General Sherrill want the American boys to have any contact even in sports with such a man? Why then shall our American youth come in contact with men who are moral perverts, political and social criminals, deformers of the highest ideals, men who spurn and traduce all that is held dear to true Americans? Shall we not shun them as one shuns a leper?

If America will participate in the Olympic Games in Germany it will be because the American Olympics committee has a poor conception of what Americanism means and a poorer conception of the ideals that should be the aim of all sports. If the games take place in Germany, the players will take part not in an *Olympiad*, but in a *Naziad*, dedicated not to the ideals of the Olympics but to the savagery of the Swastika.

It is for that reason that we, in common with all liberal minded men and women in America, cry out—not as Jews, but as Americans: "For America's sake, keep the Olympics away from Germany!" In the words of the old Biblical text, we cry out: "Do not bring an abomination toward thy house, lest thou become a cursed thing like it, *Shakets Teshak-Zenu*—thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing!"

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